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*The Sufficiency of the Gospel for
the Happiness of Men.*

IN the day of the apostles the ruling powers of the world were heathen, and the progress which Christianity made was chiefly among people in a low condition. One of them thus describes the worldly state of the greatest part of those who had received and obeyed the gospel, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise: And God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." A superfluity of the blessings of the world hath a tendency to fill the heart with pride against the doctrines

and duties of religion, therefore a great proportion of those who possess these, have, in every age, discarded either the Christian faith or practice. The reason why divine and sovereign wisdom thus orders, is told us, "that no flesh should glory in his presence; that the power by which the gospel spread might appear to be from God himself." We find that by this divine power, the gospel did spread through the whole Roman empire, in the face of great opposition. Multitudes became Christians although ignominy and danger were the immediate consequence of their faith, and the empire was filled with these confessors, in the face of worldly power, honor and influence. This is a most weighty argument to prove that Christianity is an institution of truth from God himself, which he means to support in the world. It was in allusion to this that the apostle, in another place, said, "I am not ashamed of the gospel of Christ." He was writing to those Christians

who lived in the metropolis of the world, the seat of honor and of power, and had constant opportunity of observing how the mighty and the noble despised the doctrines of the cross.

His firmness in the faith was not from party spirit, not from pride to distinguish himself as a leader in a new religion, or to answer any private purposes of his own; but from the benefits he found in Christianity, which lay as open to all mankind, to receive whether Jews or Gentiles, as they did to him. To every one that believeth, whatever his worldly condition may be, whether rich or poor, mean or honorable, the gospel is the power of God to salvation.—When we attend to the nature of this salvation we shall find it great and extensive, delivering those who believe from every evil, and bringing them to the enjoyment of all possible good; also that it is made sure by the mighty power of God to every one who receiveth it by faith.—Of such a gospel, which offered all good to himself and to all his miserable fellow men who should receive it, the apostle had no need to be ashamed. The fullness and sufficiency of the gospel appears from many considerations. It takes away sin.—That sin naturally reigns thro' all the race of men,—that it is found in every age, in every place, and in every heart, is both affirmed in the word of God, and demonstrated by experience.—The history of the world, is little beside an account of the nature, effects and general influence of sin, and though many are disposed to justify themselves, we find them agreeing in

the common opinion that this is a very evil world. While they soothe themselves, they condemn the world around them, and although delighted with their own vices, they dread the iniquity of others. Half the exertions of mankind are to repress this common principle, this universal practice of sinning. For this the parent is obliged to commence a watchful and rigorous government, even in the earliest stages of the child's life, lest its principles should prove a scourge to mankind. For this all the restraints of society are imposed. Laws are ordained, penalties are annexed, judges are appointed, the executors of justice are girded with the sword, and an infinite variety of punishments are inflicted; and all this to prevent sin.—Public systems of defence are organized, that thereby one nation may be protected against the sin of others. For the same end, are all those institutions for moral instruction which are supported by mankind. All these means, aided by the terrors of the divine law, have been found ineffectual to remove sin from a single heart. The most they have done is to lay it under some restraint, and prevent part of the external violence with which the earth would otherwise have been filled. Neither the exhortations, instructions and authority of men; nor the law of an Almighty God and its awful terrors have ever sanctified the heart of a sinner. It is the gospel alone, received by faith, and effectually applied to the heart, which takes away the reigning power and exercise of sin.

While the law instructs it al-

so condemns, and leaves men with hearts opposed to their duty; but the gospel when effectually applied produces reconciliation to the holy lawgiver, to his government, and to moral duty. The Spirit of Christ changes the heart, giving a new principle of moral action, new affections, new delights, and new hopes, which issue in newness of life and a holy conversation: and although this renovation be not perfect in its beginning, it progressively increases, and there is a promise which cannot fail, that almighty power shall complete the salvation. Divine power and grace in the gospel take the evil where it exists, and remove it by renewing the heart; while all human means which can be used, all instruction which can be given, all the warnings and terrors, which can be denounced, do but restrain the streams.—How unwise are such as reject the gospel! Even those who love sin in themselves are obliged to allow that it is dangerous in others, and are ready to unite in means to prevent its reigning influence in the world: After all possible endeavors, they do but restrain the effects and not remove the cause. This gospel which is despised by so many of the wise and the noble of this world, is the only remedy for sin. It does that which human instruction, intreaties, warnings and punishment, cannot do. When received in the heart, it removes that which makes men a mutual terror to each other, and which destroys the world.

The gospel when received by faith and effectually applied to the heart, takes away the fearful guilt of sin. As sin produces

evil to others, so it leaves an afflicting sense of guilt on the mind of the sinner himself.—Guilt is a liableness to punishment: A sense of guilt is a consciousness of being thus exposed, accompanied with remorse and terror. This sense of guilt is so intimately connected with sin, that there are perhaps none of the human race, who have not felt and endeavored to free themselves from its power. Perseverance and even boldness in sinning is no evidence that men do not feel guilty, for such is their love of transgression, that in innumerable instances, they will with open eyes increase their guilt; they will sin against conscience; they will sin with a knowledge that it must bring a greater burden on their consciences. If there be any who say they are not conscious of guilt, they are mistaken in the state of their own minds, for wherever there is fear and alarming apprehensions there is guilt, and there are none who have not some kind or some degree of these. “Perfect love casteth out fear.” Perfect moral rectitude, would deliver the mind from all fearful and disquieting apprehensions either concerning our present condition or things to come.—We must determine that all men, are in their own apprehensions guilty creatures, although it be felt at some times more sensibly, and by some persons more than by others.

How immense! how ineffectual the labors of men to free themselves from this sense of guilt! As it is like a gnawing worm, they are constantly endeavoring to allay the pain of the

bite. For this a multitude of means are used, but the end attempted is the same. Some attempt it by plunging so deep and so incessantly into sensual dissipation as to leave no leisure for reflection : Some by reasoning against truth, and the very existence of moral obligation : Some by endeavoring wholly to hide, and others to reject just notions of the divine character, law and government : Some attempt this by openly increasing all manner of sin, and others by creating or artfully ascribing the worst actions, to the purest motives. To answer the same end we see the moralist paying attention to certain external services and ceremonies, while he omits the more important duties of a humble, believing, penitent and pure heart : The rigid opinionist endeavoring to cleanse his conscience by the precise correctness of his sentiments : The ignorant devotee to remove guilt by self-imposed penances, and others by an apprehension of universal mercy in God.—All these things show the difficulty of removing a consciousness of guilt, and the impossibility of doing it by human means. The gospel alone can remove guilt, and the consciousness of it which afflicts men, and for these purposes it is the power of God unto salvation.

The gospel, also, takes away the guilt of sin, by justifying the believer through the righteousness of Christ, and thus his conscience is cleansed from dead or sinful works, and the fearful apprehensions of suffering the vengeance, which is justly due to sin.

Those who believe, by re-

ceiving Christ, are entitled to the benefits of his righteousness ; they see God glorified in the gospel and the mediation of his Son ; his justice honored ; his law magnified ; his government supported, and a way opened for the exercise of grace to the most guilty sinners. In addition to a doctrinal view of the manner in which the guilt of sin is forgiven, they feel the love of God shed abroad into their hearts, so that they can approach him as a reconciled father ; his people have joy and peace in believing ; the joy of delighting in God and the peace of forgiveness : in this manner the gospel is the power of God to remove a sense of guilt.

The gospel received by faith and effectually applied to the heart, is a remedy for the unhappiness of human life. Sin is the fountain from which all unhappiness flows, and if this can be dried up, the streams of course must cease. Guilt is a cause of much unhappiness, and we have already seen how the gospel is the power of God for its removal. It also removes those evil passions of the mind which precipitate men into trouble and disappointment ; and that unqualified and unreasonable love of the creatures which is the cause of much sorrow, and many crimes : It restores the influence of reason over the affections, so that objects are estimated according to their true value : It withdraws the heart from unworthy objects, and so regulates the appetites, that they become conducive to the perfection of both body and mind : It leads to fidelity, in the services we owe to God and to men, whereby it is pleasing

to contemplate ourselves the subjects of a holy kingdom, and to perform the duties which are incumbent on us in society: It removes that impatient spirit under the divine government, which is to many a constant source of unhappiness: It gives submission under avoidable evils, whether they are directly inflicted by a holy Providence, or happen through the instrumentality of men. The Christian spirit converts our troubles into evident blessings by making them the means of correcting our evil dispositions and meetening us for a better inheritance. If there be pains, if there be sorrows, which through the appointment of infinite wisdom must be endured, Christian piety furnishes a support by which the mind is upheld, and can rejoice in God, and his providence, under every adversity.

The gospel received by faith, and effectually applied to the heart, gives a happiness while we live in the world infinitely superior to what reason alone can discover, or sense can administer by any earthly enjoyments. Happiness is the common pursuit of mankind. For this they are reasoning, inquiring, laboring, indulging their appetites, and engrossing to themselves every possible worldly advantage. There are various kinds of worldly and sensual pleasure, all of which are in their nature different from the happiness of Christianity, and it is only a few of these which any one person can expect to obtain to any considerable degree; but if they were all possessed by any one, the amount would be to him far less than the happiness

which is enjoyed by a humble and sincere Christian, as he passes through the world. The comforts of faith and divine enjoyment are superior both in their nature and fulness to the pleasures of sense: Also, these last are always followed with some alloy, some sting, some sense of dissatisfaction, while the comforts of religion have no bitter consequences. Give to a man all which the world contains; let him make the most full use of it which his reason can teach, and he will still be discontented, finding the world too small a portion, and his desires spreading beyond the sphere of mortal things. But give him the enjoyments of a life of faith and godliness, and these will make him contented with his condition.—Set before him the moral glory of God as it is enjoyed by a true Christian, and his desires will be satisfied in the infinite object. Experience will teach him that the good is sufficient for the utmost enjoyment he can ever need, being in its kind the most pure and dignified that can be, and in its fulness infinite; so that let his desires increase through eternity, there are glories in the object to satisfy them. Perfect contentment is the most happy state in which the mind can be placed. Satisfaction in the enjoyment of God will give contentment with his law, and government which disposes the state of all things.

Give to a man the whole world; still, it will not command his trust and dependence. He will still be afraid, and conscious that some other protection is necessary; especially, this will happen when dangers

are in prospect, or even when they are contemplated as possible. But let him be reconciled to God through the gospel, he will trust and depend on him with a sense of perfect safety. While faith and love are in exercise, fear will be cast out, and the soul find a foundation of power, wisdom and goodness, on which its most secure dependence may be placed ; so that neither the prospect nor contemplation of any worldly evils, great and numerous as they are, will produce an alarm. "He that trusteth in the Lord is safe," and feels the security of his condition. Happiness is annexed to every Christian grace, and to every Christian duty there is found by experience to be a reward. Christian piety affords to the people of God, while they live in the world, a happiness superior to what reason alone can discover. It also anticipates a blessed life to come.

Further, The gospel brings life and immortality to light.—A future state, a life beyond the grave, to men without the gospel, is matter of conjecture.—Left to the mere information of reason some may believe, and others disbelieve ; but neither have a sure foundation for their opinion. Some may hope, thinking it will be best for themselves ; others, through guilt and a consciousness of deserving punishment, may dread it, while both are in a miserable uncertainty. The gospel of Christ places this important point beyond doubt. An apostle was so far from being ashamed, that he triumphed in the gospel as the means of assuring him of immortality.—While the wise philosophers of

this world, who despised the gospel, were agitated with opinions, doubts and fears, he could rejoice in a sure and certain hope of life and glory to come. In the Christian revelation, the evidence of immortality and a glorious life for the people of God is complete. The immortality of the soul, after the body hath died, and the purpose of God to raise the bodies of the dead, are made certain by promise ; the invisible world, its employments, and the state and condition of creatures opened to our knowledge ; and the resurrection and ascension of Jesus, is the high evidence of the event. He, as the head of his people, hath taken possession of the purchased inheritance.

The gospel received and effectually applied to the heart, by faith, takes away the fear of death. That death hath been the common terror of mankind is too plain to need any proof.—It is no mark either of true courage or strength of reason to speak lightly of death. The most wise have considered it as an evil of human nature, and if some the most heroic, have met it calmly on natural principles, and without a hope in the gospel, it was from its being unavoidable, and not because in itself it is not an evil. And why to those who have not a hope in the gospel doth it appear a curse and a mighty evil ? Because it removes them from this world in which are the objects of their pleasure and hope ; because without faith in the Christian revelation, they are uncertain of existence hereafter ; but most commonly and principally, because they are sinful and guilty creatures. Sin

makes all men fear death, those especially, who have a conviction of futurity, while they do not love the law of God and the doctrines and duties of the gospel. To those persons death is an extreme terror. An apostle tells us why, for he says, "the sting of death is sin and the strength of sin is the law."—They have transgressed a holy and reasonable commandment, and have not received remission of sin through the gospel, therefore they are afraid of merited punishment. Neither is there any remedy in reason or human firmness, against this fear of death; nor without the gospel, any cure for the curse which it contains. Death remains the curse of all until the gospel received by faith and effectually applied to the heart, answers its challenge in the language of the great Redeemer, "O death, I will be thy plague! O grave, I will be thy destruction!" The believer hearing this promise of his Saviour can say to the enemy, "O death where is thy sting! O grave where is thy victory! Thanks be to God who hath given me the victory through Jesus my Saviour." The gospel by removing sin and guilt from the mind takes away the sting of death. To such the law hath lost its terrifying penalty: To such the change is but a messenger to read their dismissal from an imperfect and sinful world, and conduct them to the city of God, where is life and holy enjoyment forever more. Let all those who fortify themselves by considerations merely rational try, and they cannot effect this peace in death. It is possible, that through delusion,

they may prevent horror, or produce quietness without sensible comfort, while it is the gospel only can give to a departing soul, such a light of God's reconciled countenance, as fills with joy unspeakable and full of glory.

This gospel received by faith, and effectually applied to the heart, at the hour of death, completes the glorious prospect of a Christian; faith is changed into vision; all imperfection is removed, and perfect, eternal holiness is begun; all pain and all guilt have ceased. There is no more doubt, no more pain, no more exposedness to spiritual enemies; no more weakness of grace or sensible want of the divine presence; no more unsatisfied desires or disappointment; but eternal happiness in the performance of duty, in the praise of God, and in beholding his perfections, and the opening treasures of his love for ever more.

We have reason to think, that the happiness of Christian piety is a subject but little considered by a great part of mankind; for if it were, they would be more deeply impressed with the value of religion, and more sensible of their own miserable condition. While all are in pursuit of happiness, how great is the multitude, who do not even think of resorting to Christian sources for satisfaction! They have fallen into the great, the awful mistake of thinking, that religion is necessary only for the dying and those who have passed into the invisible world; while, for this life, they imagine it is a disadvantage, or at least is unnecessary. This arises from a total ignorance of what piety is, as it

reigns and is felt in the heart, and of the satisfying fruits which it constantly produces. They have never experienced the consolation of religion, its sources of happiness, and the support it gives under the troubles of life; and when they see Christians discarding many of the pleasures in which they most delight, and attending to duties for which they have no relish, they falsely draw the conclusion that such must be unhappy people. Those who judge thus ought to know that Christians are the most happy persons in the world, so far as they have the temper and practice enjoined in the gospel of Christ. Let the question be judged by reason and not by the prejudices of a sinful heart.—The reign of sinful principles, passions and appetites, produces the most cruel servitude conceivable. The sinful by their dispositions, are led abreast to their own reason and to their consciences, and delight in what they are ashamed to confess.

From this thralldom Christians are delivered, by a removal of the reigning principles of sin which are so hard a master.—They delight in what pure reason approves, in what conscience approbates, in what is beneficial to the glory of our Maker, to the good of society, and eternally useful to themselves. It must be a blessed condition for a creature in which his duty, his desires, and his chief pleasures are united. Let the irreligious reflect that Christians are delivered from such guilty apprehensions as are their own scourge, and which they often find by experience tenfold overbalance the pleasures of transgressing.—

These fears of a guilty conscience are a present punishment prepared by the holy Judge of the universe to chastise the sinful while they are in the world, and a premonition of judgment to come. From those who believe these terrors are removed through the cleansing of Christ's blood, and their confidence in the promises of grace. A Christian is contented with the situation which his Lord gives him, and "godliness with contentment is great gain." His meditations may be always on those subjects which are most pleasing to him, on divine glory, on the perfections of the divine law and government, and the increasing glories of that kingdom in which he hopes for ever to dwell.

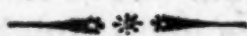
His time, instead of lying a burden on his hands, as is often the case with those who look only to the vain world for their portion, is delightfully employed in religious meditation, prayer, praises, and obtaining instruction in the things of God.

Although, in certain circumstances, permitted by a wise Providence, he may appear to others to be friendless, he is conscious of an almighty friend. He cannot feel solitary, while surrounded by the presence of his God and Saviour. He cannot feel destitute of help, for every where he sees evidence of almighty power, which is his strength.—Although the world, presents troubles, dangers, burdens and sorrows; although many, in every land, are groaning under the miseries of sin, and the general prospect of things is calculated to excite distrust and perhaps terror; yet, the Chris-

tian by faith sees an infinite God, a reconciled Father, a covenanted Redeemer on the throne, directing the whole scene, and he feels the energies of providence and grace, leading him safely thro' this distracted state of things, and in many precious seasons, feeding him by the side of the streams of life. While he tastes the heavenly food, and is thereby strengthened in his way, he wonders, on one side, at the madness of a sinful world, which can despise this blessed way; and on the other, admires the infinite grace of God, which can lead so unworthy a creature to immortal life. How sweet is the quiet, unobserved life of a Christian, who communes with God in the midst of earthly obscurity, and whose heart is filled with the spirit of prayer and of praise!

Let the irreligious remember, that after the Christian hath been safely led to the confines of life, he is not afraid to die. Many of those who discard the piety of a Christian's life, altho' clothed with power and wealth, and all that the world can give, tremble at the thought of death! If it only passes in their minds that they are dying creatures, all their pleasure is chilled, and they find no rest until the reflection is banished. Death is a warfare in which they cannot stand and despise; although they do not know how to repent and be at peace with God. Death, the sinner's terror, is the crowning, conquering hour to a Christian. It is the path in which his Saviour trod and overcame, to him he looks for strength, and from him it is received. Or if the irreligious will follow the Christian to the world of spirits, they

must find still stronger evidence of their own folly in neglecting a pious life. They must be sensible they cannot reflect calmly on the world to come; they dread to pass the Jordan of death, they fear a meeting with invisible spirits, they have no desire to converse with the hosts of angels and saints made perfect, they have a dread of their Maker, and by their own guilty apprehensions imagine his throne surrounded with a fiery vengeance, anticipating the inquisition he will make as a Judge, and the sentence he will pass, as the sentence of their death. Such must be the reflections of impiety!



Explanation of Scriptural Types.

(Continued from p. 31.)

Explanation of the Typical System.

IMPURITIES AND PURIFICATIONS

TO the continual burnt offerings in the Hebrew service, were added many rites which are next to be explained. Of these the impurities and purifications were an important part. Many were the ceremonial impurities to which the Israelites were exposed, and many the rites of purification; but as they all had the same general nature, without considering them minutely, it may suffice to suggest, that all the impurities in the Mosaic code, typified moral pollution by guilt, and all the purifications represented spiritual purification by the blood of

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Christ, which cleanseth from all sin—and as the unclean were purified by conforming to the rites prescribed for ceremonial cleansing; so spiritual guilt is removed by applying to the blood of Christ by faith:—yet some instances are so emphatical that a particular explanation may be useful.

1. The uncleanness and purification of the leper.

When a person was suspected of the leprosy, he was brought to the priest, or perhaps more correctly, the priest was brought to the leper, and was to proceed in examining the symptoms with great caution, as no person might precipitately be pronounced unclean. A person might not be pronounced unclean, who had in his skin, a blister, a spot, or a freckle, nor he whose hair only had fallen from his head, nor even an Israelite who was afflicted with the leprosy, if there were symptoms, that nature was expelling the malady—as, if the plague were not deeper than the skin—if there were black hairs in it—if it covered all the skin—or if it spread not in it—for these were indications that the distemper affected only the extreme parts, and not the vitals—that nature was vigorous and expelling the infection—but if the hair were turned white—if the plague were deeper than the skin—if it spread more and more—or if there were quick raw flesh in it—these were terrifying symptoms—but the most fatal of all was the leprosy in the head. If such were the symptoms, the priest should pronounce him utterly unclean.

Sin, no doubt, is the impure and baneful contagion represent-

ed by the leprosy of the body. It is this which pollutes all the faculties of the soul, and all the actions of the man; which disqualifies him for holy society and the privileges of the godly. The scrutiny of the priest has much the appearance of an ecclesiastical process, and intimates the great caution with which all should proceed in trying the spirits, separating the chaff from the wheat, and the precious from the vile—suggesting, that none should be rejected until there are evident and decisive symptoms that their state is reprobate and incurable. There may be the falling of the hair, they may have spots and freckles, many blemishes and infirmities, and yet not be rejected. Nay, if they are infected with the leprosy itself, there may yet be favorable symptoms. As, if the plague were not deeper than the skin—if it spread not—if it covered all the skin—was somewhat dark with black hairs in it, the leper might not be pronounced unclean, as these symptoms indicated, that the infection had not taken deep root, and nature was expelling it.—Nor may we decide, that all are destitute of grace, who have lost their first love, who are filled with a loathsome disease, whose wounds, like David's, stink and are corrupt because of their foolishness. The leper whose plague, in sight, was not deeper than the skin, represents those who have external defects, doing, like the apostle, the things they would not, and yet delighting in the law of the Lord after the inward man—as he whose plague spread not, represents those who, like the prodigal, are come to them-

selves, and are recovering from their declensions—as the leper who was turned all white, the leprosy being expelled from the blood and vitals, and existing only in the external parts, represents those the fountain of whose iniquity is broken up, who are purging out the old leaven that they may become a new lump—as he whose leprosy was somewhat dark, and the hair not turned white, represents those in whom the principle of grace is strong and vigorous, and will not be overcome by the lusts of the flesh. But, while these symptoms were favorable, others were discouraging and fatal—as, if the hair were turned white, the symptom of debility and decay, typifying those who have no power to resist temptation, of whom it may be said, in the words of the prophet, *How weak is thine heart seeing thou doest these things?* He in whom the plague was deeper than the skin, and spread more and more, may represent those who sin with full consent, adding drunkenness to thirst.—He who had quick raw flesh in the rising, may represent those in whom corruption is so predominant and irritable, that they cannot endure reproof.—But of all symptoms the most malignant and fatal was, that the leprosy was in the head—typifying those, the corruption of whose hearts has perverted their reason, whose understandings are darkened by the blindness of their hearts.—When these symptoms appeared the leper was pronounced unclean and put out of the camp, and when there are decided symptoms, that sin has dominion over a professor, he shall be pro-

nounced unfit for holy communion, and be excommunicated from the congregation of the saints.

Let us now consider the rites of purification.

When there were symptoms that the malady had subsided, the leper should be brought unto the priest, who should take for him two birds, alive and clean, scarlet and hyssop, and make of them an instrument for sprinkling—he should take an earthen vessel filled with running water over which he should kill one of the birds, in the bloody water he should dip the living bird and the sprinkling instrument—and having sprinkled the leper seven times, he was then pronounced clean; and the priest should let go the living bird in the open air; but he must wash his clothes, bathe himself in water and shave his hair, and come into the camp; but yet tarry abroad from his tent seven days. On the seventh day, he should be sprinkled seven times, again shave all his hair off his head, his beard and his eyebrows, wash his clothes and flesh in water, and be clean. On the eighth day he should take two he-lambs without blemish, and one ewe-lamb, with three tenth deals of fine flour mingled with oil for a meat offering, and a log of oil.—The priest should present the leper before the Lord, at the door of the tabernacle of the congregation. He should then take one he-lamb and offer him for a trespass offering and the log of oil and wave them before the Lord. He should slay the lamb for a trespass offering.—He should take some of his blood and put it on the tip of his

right ear, the thumb of his right hand, and the great toe of his right foot—he should then take some of the oil in his left hand, and with his right finger take of the oil and sprinkle it seven times before the Lord. After this he should take some of the oil and put it on the tip of his right ear, the thumb of his right hand and the great toe of his right foot upon the blood of the trespass offering. The rest of the oil should be poured upon his head. After this the priest should offer the sin offering, with the meat offering, after these the burnt offering, and then he should be clean.—Without attempting a minute explanation of these mystic rites, we may consider the offerings upon this occasion, like all the sacrifices of the ritual, as typifying atonement, pardon and purification from sin, by the blood of Christ. Some apply the two birds to the two natures of Christ, but from the great analogy between the process with them and the two goats, on the great day of expiation, we rather consider the slain bird a type of Christ making atonement for sin by his death, and the living bird let loose in the air, typifying the removal of pollution far away.

The living water may denote, either the purifying virtue of the blood of Christ, or the purifying and sanctifying operations of the Holy Spirit, which ever attend the application of it to the conscience. The blood of the slain bird in the running water may remind us of that sovereign remedy for spiritual maladies which came by water and blood. The earthen vessel which contained the bloody water, may

represent those earthen vessels in which the treasure of the gospel is deposited—and the sprinkling instrument, those evangelical institutions by which the efficacy of the atoning blood is sacramentally conveyed.—Sprinkling the leper seven times denotes his perfect purification—as dipping the finger in the blood of the sacrifice, and the oil of the offering, and applying them to the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, and pouring the remainder on his head, denotes purifying the senses and members of the body and consecrating the whole man to a sacred use. In the priest coming to the leper, performing the purifying rites, cleansing him from his pollution, and restoring him to the congregation of the Lord, we see typically, Christ, by his ministers and institutions, applying the purifying virtue of his blood, cleansing the conscience from pollution and guilt, sanctifying the whole man to himself, and making him a fellow citizen with the saints.—The leper should wash his clothes, bathe himself in water and shave his hair, for his perfect purification, and the peculiar people which Christ hath purified to himself, must cleanse themselves from all filthiness of flesh and spirit, and be perfecting holiness in the fear of God.

2. Very similar, in many respects, to the purification of the leprosy, was the purification of the impurity contracted by touching a dead body, a bone, or a grave. It was particularly affirmed to Moses, that, if a person touched a dead body, a bone, or a grave, he should be unclean

seven days. And are we not to consider the dead body, the bone, and the grave, symbols of natural depravity, that body of death of which the apostle so grievously complains. This is the great source of moral pollution, so impure and offensive to the holy God.—For the purification of this unclean person, a particular preparation was prescribed. A red heifer, without blemish, and upon which never came yoke was to be brought without the camp, and killed before the high priest, who should take of her blood with his finger, and sprinkle it seven times directly before the tabernacle of congregation. Her flesh, skin, blood and dung, should be burnt. Into the fire consuming the heifer, should be cast cedar wood, a scarlet cloth and hyssop. The ashes should be collected and deposited in a clean place without the camp. When a person became unclean by touching a dead body, a bone, or a grave, a clean person should take some of the ashes, in a vessel, add to them running water, and it became a water of separation. He should take hyssop and dip it in the water of purification and sprinkle the unclean person on the third and seventh day, who should then wash his clothes and bathe his flesh in water and be clean at even. But if any unclean person neglected these purifying rites, he should be cut off from the congregation of the Lord. Thus we have the type, let us now consider the substance. Did not this victim, the heifer, not the robust and vigorous, the male, but the female, the weak and feeble kind, represent Christ assuming human

nature, not in a robust and potent, but in an infirm and feeble state—and the red, did it not represent a bleeding Saviour, red in his apparel! It was a heifer without blemish, and though Christ was made like unto his brethren, yet was he without sin. It was an heifer upon which never came yoke, and Christ was not only free from the bondage of sin, but from all constraint—neither was his obedience, nor were his sufferings coerced.—He obeyed the commandment of his father, and laid down his life of his own consent, from his delight to do the will of his God. The heifer was killed before the priest, without the camp, and Christ suffered publicly without the gate. The various parts of the heifer were burnt, and Christ made his soul and body an offering for sin. Might the cedar, that ever green, the emblem of vigor, the beautiful scarlet, and the hyssop, that salutary herb, represent the various salutary virtues and the permanent effects of Christ's atonement? The ashes of the heifer preserved in a clean place and prepared for use, might they represent the merits of Christ, prepared and ever ready for the application of polluted sinners? The ashes in the running water, the symbol of the Holy Spirit, may they typify Christ, who through the eternal spirit offered himself to God, and his merits applied by the Spirit of God—the clean person, those who bear the vessels of the Lord—and the bunch of hyssop, those evangelical institutions by which the application is made, and pollution visibly washed away. The unclean should be sprinkled the third and seventh

day, purify himself, wash his clothes, bathe his flesh in water, and be clean at even—and they who are washed in the name of the Lord Jesus, must keep their garments clean, and though sanctified but in part, in the evening of life, when they enter on their eternal sabbath shall be perfectly purified and walk in white. The reasoning of the apostle is very pertinent and impressive. For if the blood of bulls and goats and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who thro' the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.—He who neglected the purifying rites, should be cut off from the people; and he who washeth not his robes in the blood of the Lamb, will be rejected, and cast forth with the filthy and unclean.



*REVIVALS of Religion in the
County of BERKSHIRE, con-
tinued.*

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REVIVAL OF RELIGION IN LEE.

Lee, December 2d, 1808.

REV. SIR,

IN compliance with your request, I now transmit to you a very brief account of the work of God's Spirit, in reviving religion among this people, at three different seasons, since my connection with them.—The first season, which was the most gene-

ral and most powerful, commenced in June, 1792, a few weeks after my ordination. Resolved to form a particular acquaintance with the people, committed to my pastoral charge, I early began to make family-visits in different parts of the town.—These visits were improved wholly, in conversing on religious subjects, and in obtaining a knowledge of their spiritual state. As this people had been, for a long time, most unhappily disunited, in all their ecclesiastical affairs, and in the habit of maintaining warm disputes with each other, on the doctrines of the bible, I calculated on having to encounter many trials. Contrary to my expectations I found several, of different ages, under serious and very deep impressions, each one of whom supposed his own burdens and distresses of mind to be singular, not having the least knowledge that any others were awakened. It was evident, that the Lord had come into the midst of us, in the greatness of his power. The former disputes of the people, on what were called, "the hard doctrines," in a great measure subsided, their consciences seeming to testify in favor of the truth. The work soon became visible and marvellous. It spread into every part of the town, and, what was worthy of special notice, it was wholly confined to the *limits* of the town, excepting some individuals, who usually attended public worship with us, from the borders of the towns adjacent. The work was especially powerful among those who had taken their stand in opposition to the church and the distinguishing doctrines of grace.

Many of this description were convinced, that they had always lived in error and darkness, and in a state of total alienation from God. They were compelled to make the interesting inquiry, "What shall we do to be saved?" Our religious meetings were frequent, very full, and characterized with a stillness and solemnity, which, I believe, have rarely been witnessed. To the praise of sovereign grace I may add, the work continued with great regularity, and with very little abatement, nearly eighteen months. In this time, one hundred and ten persons united with the church. All these were received on the ground of their making a profession of *real godliness*. The instances of apostasy have been but few. Several of the above mentioned number have been summoned into the eternal world, and have apparently died in the triumphs of faith; others remain to this day "burning and shining lights," in the church, some in this town; and some in the new settlements.

This revival of religion produced a surprising change in the religious sentiments, and general appearance, of the people. It effected a happy and lasting union. After the shower of grace had passed over, divine influences were not altogether withholden, nor did the people lose their relish for religious meetings. In the six following years, there were forty-two added to the church, including some who came from other churches.

In the year 1800, we enjoyed another season of refreshing from the Lord. This display of

sovereign grace was witnessed, soon after the setting up of a weekly conference, with particular reference to the young people, and it was noticed that the *subjects* of the work were confined almost wholly to those who attended this conference. The great body of the people were not affected and solemnized as they were before; but the convictions of the awakened were *clear, rational and pungent*, and those who received comfort appeared understandingly to embrace the soul-humbling doctrines of the cross, and exhibited satisfactory evidence of having passed from death to life.— This little revival occasioned an accession to the church, in the space of one year, of twenty-one persons, the most of whom were between the ages of sixteen and twenty-four.

Between this period, and the awakening which commenced in the fall of 1806, we examined and received into the church twenty-nine persons; some of whom, however, had previously professed their faith in Christ, in other churches, and merely removed their relation. The more recent season of the outpouring of God's Spirit, now alluded to, followed the death of a youth, one of our most respectable and promising young men, who had been, for several years, a constant attendant on the conferences of young people, and who had gained an uncommonly good understanding of the doctrines of Christianity. His death, which took place when on a visit, in the western part of the state of New-York, was unexpected, and his appearance, in the last days of

his life, was peculiarly calculated to arouse the attention of his youthful companions. It pleased a sovereign God to accompany this providence with the influences of his Spirit. The effect was immediately visible and remarkable. More than twenty of the converts date the commencement of their serious impressions at the time when they received intelligence of the death of this young man, or when his funeral sermon was delivered. This work resembled a plentiful shower from a small cloud. It was powerful and refreshing indeed, in one part of the town, affecting *more or less* in almost every family, before any special impressions were noticed in other parts of the town. Eventually it spread, in some measure; but the most of the shower was apparently received, where divine influences first began to fall. The season was precious, and was continued to us about a year. Some drops of the saving influences of the Spirit have fallen, I trust, the summer past. Since the beginning of this last revival of religion, we have admitted seventy into the church; and one now stands propounded. The whole number of admissions, since my ordination, is two hundred and seventy-two. In the three awakenings, above stated, I have noticed a very great uniformity in the views of persons under conviction, and in the feelings of those who have obtained comfort. The mercy of God to this people has been very great. To him be all the glory.

These very brief sketches of the triumphs of the Divine Re-

deemer, in this place, are submitted to your inspection and disposal.

From, Rev. Sir,
your friend and brother,
ALVAN HYDE.



*Account of the Revival of Religion
in New-Haven.*

THE state of things which preceded the religious revival among us, was peculiarly deplorable and unpromising. It was a season of more than ordinary stupidity, gloom, and discouragement. Never, since my settlement here, had there been such a protracted period of drouth and barrenness. For ten months, not one had come forward from the world, to join the church; and only two in the course of a year. If this intelligence surprises us as new, it is only a proof how great was the insensibility which prevailed at that time. Darkness seemed to cover the church, and gross darkness the people. The means of grace were but little valued; the calls of mercy were but little regarded. The public peace was broken by disorderly and riotous conduct. Our midnight slumbers were disturbed by obscene songs, and drunken revels. The laws, those guardians of social enjoyment and public order, were trampled on with seeming impunity. The magistrates were defied and abashed. The holy sabbath was violated palpably and openly. Vain amusements, gaming, chambering, wantonness and midnight carousing, predominated, and became, pre-eminently, the signs of the times.

So hardened, so bold, so daring were the sons of Belial, that the most solemn scenes were exhibited in mockery before them.— These were deeds which well became the darkness, under cover of which, they were often perpetrated. And the darkest symptom of all was, that the disciples of Jesus were all this while asleep. Though the wicked were diligent and active, they could not watch one hour.— There seemed to be next to none, who were wrestling with God in prayer. None seemed to offer themselves to stand between the dead and the living, and stay the plague. It was hard, indeed, to find the living; all seemed to be, in a measure, dead. While a valley of dry bones stretched all around, there seemed to be no intercessory voice to cry, come from the four winds, O breath, and breathe upon these slain that they may live. Such I well remember, and shall long remember was the state of things during the winter, spring, and summer, of 1807. The revival, which followed, began in December; tho' there were symptoms of individual seriousness before. At the first public prayer meeting, which was held in October, there were visible symptoms of seriousness and concern. The assembly was numerous, and seemed to be very solemn. Several, in returning home, declared that they never attended such a meeting before. Perhaps the novelty of the meeting contributed to excite these feelings. The impressions, however, did not soon wear off. At the prayer meeting in November, the assembly was more numerous,

and the solemnity more visible and striking. These appearances continued to increase, so that in December, the concern became quite deep and extensive, and the general topic of conversation. The dispensation of the word of life, and all the means and opportunities of religious instruction, were anxiously sought. The persons who were awakened, and under conviction, became quite numerous; meetings for prayer, reading, conversation on religious subjects, and all those societies which uniformly accompany revivals of religion, were regularly established, and thronged with attendants. At this time the revival may be said to have commenced; because, at this time it was visible to the most careless observer that a sensible change had taken place in the feelings and views, not only of a few individuals, as formerly, but of a large number of persons. From this time, things continued gradually to progress, until March when there was a temporary suspension.— There was no apparent declension, but every thing seemed to be stationary. The suspension was very visible in conversation, on the sabbath, and at all religious meetings. For a few weeks, the conqueror of sin, and the Saviour of souls, seemed to have halted in his victorious career. I cannot forget that period. A kind of panic seemed to seize and chill the ardor of holy souls. The fears and anxieties which were felt and expressed by Christians seem still to sound in my ears.

Soon, however, the stagnation was over, and the functions of holy life began again to be ex-

exercised. From this time, the work advanced, until the last of May, or the beginning of June, when there was an apparent, though I believe no real suspension. We had fears, at that time, it is true, but they resulted from want of knowledge, which was afterwards supplied, and not from a want of progress in the work. Perhaps the cause of our unbelieving fears was, that we ourselves had begun to be tired and grow faint, and from that, concluded that God, in this respect, was altogether like us. We were soon convinced that our fears were groundless: for, from about this time, the work increased more rapidly and extensively than ever; so that in August and September, it was at its height. In the summer months, and the first month in autumn, more were awakened and convicted, more, I believe, were born to God, than within any previous period of equal duration. In the months of August and September, especially, religion seemed to be more pre-eminently and extensively the grand concern than had ever before been known. It was more thought of, more conversed about, its importance and power more deeply felt, more sensibly realized, and more generally attended to by the greatest number.

From that time, to the present, the work has been diminishing by little and little, until it is considerably reduced, though by no means gone. Christians seem still to hold out in their zeal for the glory of God and the salvation of souls. There are still a considerable number who are awakened and anxious, and ask-

ing what they shall do to be saved. Few of these, however, are new instances. Most of them date the commencement of their impressions some months back. This constitutes the chief difference between our present and former situation.—As those who have long been struggling under convictions, are hopefully converted to God, new ones are not wrought upon to take their places as suppliants for pardoning mercy.—Such is the commencement, progress, and present state of the revival of religion, which has taken place among us during the past year. On the whole, it has been a gradual, and almost uniform progression, from December, 1807, to September, 1808. It has not been a strong wind, an earthquake or a fire, but the still small voice of the Lord.—A voice, though small, yet piercing though low, yet powerful. Every thing has been regular, grave, and solemn. There has been nothing light, nothing ludicrous, nothing extravagant. Nothing incompatible with refinement of manners, delicacy of feeling, or sobriety of deportment. There have been no visions, trances, or extraordinary dreams. Sinners have been impressed, but not deprived of the regular exercise of reason. Christians have been watchful, but not superstitious; ardent, but not enthusiastic; prayerful, but not righteous overmuch.—I shall now speak of the subjects of the work in several respects.

The number of those whom we hope, and have reason to believe, from their having made a profession of religion, have been made the real, sanctified subjects

of the work, is about two hundred and fifty. Their ages extend from twelve to seventy-five years. There have been but a few over forty, and but a few under fifteen. The greatest number have been between the years of fifteen and thirty or thirty-five. There has been a considerable proportion of young married people, but a still greater proportion of young people in single life. The characters of those who have been awakened, convicted, and converted, previously to their being thus wrought upon, were vastly different from each other.; embracing all the shades of difference which characterize moral beings; extending from the extreme of natural loveliness, on the one hand, to the most hideous deformities of sin on the other. Some among them were professed Gallo's, who cared for none of these things. Some were profane, vicious, and openly ungodly. Some had been all their life time seeking the good things of this world as their chief, and only portion. Some had lived thirty, forty, fifty, yea sixty years, and were never heard or known to pray. Some, had apostatized from a religious education, and divested themselves of the restraints of religious principles. Some had before been impressed at times, but had afterwards cast off fear and restrained prayer. Some were sunk into the most hardened stupidity, and seemed to be susceptible of nothing serious. Some had imbibed dangerous doctrines, and seemed to be rooted and grounded in error. Some had violently opposed, and made a mock of these things; others were systematically self-

righteous, and professedly relied upon morality for salvation.— They were industrious in their calling, honest in their dealings, punctual in the payment of their debts, were charitable to the poor, read their bible occasionally, and generally attended public worship on the sabbath; and for doing these things they confidently expected to go to heaven. They cavilled, it is true, at the doctrines of total depravity, eternal election, divine sovereignty, and the necessity of regeneration; but as they used then to declare, it was not because they hated the truth, only because these doctrines are hard to be understood, and tend to discouragement and licentiousness, rather than to holiness and good works. Others were well indoctrinated, and while reputed orthodox in their speculations, thought that all was safe, and would be well with them in the end. Others, were different still; lovely in their natural disposition, amiable in their manners, inoffensive in their deportment, highly interesting and agreeable in personal excellence and accomplishments; stained with no vice, guilty of no open positive wickedness; and knew not that they had ever committed any very heinous sins. The causes, which first impressed and awakened the subjects of this work, were almost as various as the characters which they previously sustained. One was awakened by reflecting on the past; another by anticipating the future: One was impressed while trying to pray, in consequence of a resolution which had been previously made for the purpose. Some

were first excited to serious consideration by dangerous sickness, from which they afterwards recovered. Some were driven to seek consolation in religion, by the pressure of heavy and painful trials. Some were arrested by a particular passage or paragraph in scripture, which they had often seen and read before. Some were first affected by a particular discourse, or some part of a discourse. Some were taken hold of by a word spoken at random, or by conversation carried on with the design to produce such an effect. Some have been solemnized and softened by an affectionate, fervent, and importunate prayer. Some have been impressed by an exhortation at a conference or prayer meeting. Some were first wrought upon by natural sympathy, and were themselves deeply distressed, merely because they saw others in deep distress. Some had an apprehension that they were to be left to perish, while others were chosen to salvation; and this had an effect to alarm them.—Some could recollect the particular cause which first stirred them up; others could not tell what it was which first awakened them to think seriously on these things. They found this indeed to be the case, that their former repose was broken up, and their souls anxious on the subject of salvation; but what the cause was which first produced in them these feelings they could not tell. Some were deeply impressed by seeing others come forward, and enter into solemn covenant with God. This indeed, was the cause of seriousness and awakening to many.

On the whole, the greatest number were awakened by those means which God has specially commanded, or clearly authorized. By the preaching, reading, and expounding the scriptures, and by that kind of exhortatory conversation, which is carried on by ministers and private Christians, at meetings appointed and held for the purpose. As proof of this, our prayer meetings and conferences have always been particularly crowded and serious; and the reading, and expounding of the scriptures, has always been preferred to selections from any other book. No knowledge was considered so precious, none sought with such avidity, and received with such satisfaction, as instructions from the word of God.—The views and feelings of the subjects of this work, were in many respects alike, and in many respects dissimilar. Some, during the former part of their convictions especially, were principally disturbed from an apprehension of the wrath of God, and the dread of future misery.—They knew that they had greatly sinned, and saw nothing before them but a certain fearful looking-for of judgment, and fiery indignation, which shall devour all the adversaries of God and of Christ. This stared them in the face, deprived them of peace, and filled them with terror.—Others were softened and grieved, instead of being amazed and terrified. They were pricked and cut to the heart, to think that they had sinned against a being of such infinite goodness, purity and truth: One who had sent his Son into the world, to die for guilty, lost, and condemn-

ed sinners, and who had loaded them with favors all their days, while they had requited him nothing but ingratitude, rebellion, and an obstinate persistence in a course of iniquity. This was their most trying reflection ; it pierced their very souls, and rent their hearts with anguish. Some could not tell what was the matter with them, and yet something within, filled them with agitation and alarm ; so that their souls were literally like the troubled sea when it cannot rest. They longed for nothing so much as freedom from the burden of sin and rest in Jesus Christ. Some were desirous to go to Christ, but felt that they could not. Some thought that he would not receive them if they did go to him ; that he would indeed save others, but had no salvation for them. Some had such a sense of sin and guilt, that they hardly dared to ask for pardon. Many times did they attempt, and tremble, and falter, and fail, before they could proceed. Some were almost ready to despair of mercy ; they were almost ready to conclude that they had lived so long, and been so daring in sin, that the harvest was past, the summer was ended, and it was too late for them to be saved. Some were ready to hope that they might yet obtain mercy if they could but persevere ; but they were fearful of going back ; their hearts were still so stupid, so hard, so sinful. Some were inclined to believe that they had committed the unpardonable sin. They had so often resisted and aggrieved the Holy Spirit, that it would withdraw from them for ever, and leave them to perish

under an accumulation of aggravated guilt, condemnation, and ruin. Some were bowed down under a sense of their ignorance : they were so grossly ignorant that they knew not which way to turn ; they once thought that they understood the scriptures, and knew enough about salvation ; now the bible was a sealed book to them, they tried to read, but could not understand it. Sin had so blinded their eyes and darkened their understandings, that they were as ignorant as brutes, and knew not what to do. All felt that they had greatly sinned against God, that they had sinned uniformly, and entirely ; that every imagination of the thoughts of their hearts had been only evil, and that continually. They felt that they had done nothing but sin ; that they had never, in all their lives, done any thing from a right motive, either for the glory of God, or the salvation of their own souls. All felt and confessed, the absolute necessity of an inward spiritual change, and that it could be produced by nothing short of the supernatural influences of the Holy Ghost. All felt that they merited eternal death. They wondered that God had spared their lives so long, when they were all the while living in sin. They wondered, and were astonished at his forbearance, that he had not long before this, cut them off, and sent them to hell, as the just retribution of their deeds. All acknowledged that if they ever were saved, it could not be from any thing that they had done, or could do ; that it must be alone from sovereign grace and mercy. That it would not be be-

cause they were less sinful than others, or on account of any thing foreseen to be done by them, as the condition of their salvation; on the contrary, that their salvation must be owing entirely to him who worketh all things according to the counsel of his own will.

Whatever may have been their opinions of them before, they now fully believed and hailed with a welcome, that glorious constellation of truths usually denominated the doctrines of grace. I have not known one truly convicted or hopefully converted sinner who did not give these doctrines the most full, and cordial consent and approbation. It was the application of these truths, which discovered to them their own character, and the character of God; which convicted them with distress and sorrow of sin; which humbled them in the dust, and constrained them, as with one united voice to cry out, Men and brethren what shall we do? What shall we do to be saved? The strength or degree of conviction has been different in different persons. So far as we can discover, no two have been exactly alike. Some have been wrought upon by degrees. Their distress came upon them like a disease, whose symptoms though slight at first, finally terminate in a settled fever. Others were suddenly awakened. Their fearful and distressing apprehensions, burst upon them like the rushing of a mighty wind.—The convictions of some, were moderate and gentle. The convictions of others were sharp, pungent, deep and distressing beyond conception. Like Cain,

their punishment was greater than they could bear. They sunk deep in the miry clay; they were plunged into the very depths of sin, whence with strong cries and many tears, they raised their voice to God. Most were deeply affected and greatly distressed. Even those convictions which were comparatively the most mild and moderate, were certainly very powerful, and at an ordinary season would have been so thought. Had I time to go into the discussion, these degrees of difference might most of them be accounted for by education, former habits, and the temperature of the animal constitution. No doubt indeed, the Holy Spirit, at different times, and upon different persons, operates with different degrees of strength and influence. Sometimes his influences are the gentle breeze; sometimes the more violent gale, and sometimes the impetuous whirlwind. Sometimes they descend like the evening dew; sometimes like the steady, settled rain; and sometimes like the torrent. "The wind bloweth where it listeth, thou hearest the sound thereof, but canst tell whence it cometh or whither it goeth; so is every one who is born of the Spirit."

The continuance, no less than the degree of these convictions, has been different in relation to different persons. Some have surrendered within a short time. The natural enmity of others has held out a great while longer. Some have been laboring and heavy laden for many months. Others have given themselves to God, and cordially received Christ, within a very few weeks. I know of none who

have been arrested in a state of stupidity, and brought into the family of God by regeneration, in the course of a single day, or even of several days. Though this is possible, yet I believe it very rarely takes place. Neither has it been the case as it sometimes happens that the most pungent convictions, have been the shortest in duration. It has been a characteristic of the work, that the subjects of it, have, on the whole, been a great while laboring and struggling, before their feet were taken from the miry clay, and established upon the rock of ages.

The immediate effects of this translation from darkness to light, were different in degree only, and not in kind. In some, the joy was sudden, sensible, and great. With others, it was gradual, imperceptible, and moderate; in each, however, it was alike, new. The light of some, was like the light of the morning, which dawns in the east, and gradually brightens and extends, until it overspreads and illuminates the whole horizon. With others, it was like the sun, suddenly bursting, with a blaze of light, from a thick, black cloud. Some felt their distress subside, and because no sensible consolation immediately came, thought that their convictions were leaving them.—All were sensible of a change in their views and feelings, though they had no apprehension at the time, that they were born of God.—All felt a desire to communicate their feelings to others, though none were in such ecstasy as to lose their reason, or violate the rules of sobriety.—Few or none are now, or ever

have been able to tell the precise time when they supposed they experienced the spiritual birth: because most, if not all, found themselves possessing and exercising those views and feelings which are the *effects* of this change, before they once thought that such a change had passed upon them. They could affirm no more as to the *time*, than the blind man could with respect to the *manner* in which his eyes were opened. "One thing I know," says he, "that whereas I was once blind, now I see." The fact is certain, though the time cannot be ascertained.—The effects of this work upon those who we charitably hope and believe, were the subjects of it, though immediate, were not transitory. They did not fade away like the early cloud and the morning dew. None of them, to my knowledge, have begun to prove barren and unfruitful. They have all, as yet, brought forth fruits meet for repentance. Even to this day, they continue with one accord to eat their meat with gladness and singleness of heart; praising God, and having favor with all the people. Neither have these effects in their influence been confined to them. They have extended to families, to schools, to the other members of the church, and to the community at large. In families, there is more religious reading and praying. In schools, there is more catechetical instruction. Among the members of the church, there is more harmonious intercourse, more love toward each other, more zeal for God, and more of the power and life of vital Christianity. The community at large

is more peaceable, orderly, sober and considerate. Religion generally, is more thought of, and more conversed about.—Thanks be unto God, for this boundless blessing, this unspeakable gift.

P. S. The above account was written for the 1st of January. Since that time, the work has considerably revived. There have been a number of new instances of awakening, and some of very deep and powerful conviction; thirty have made a profession of religion, and seventeen now stand propounded.



TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

THAT there is joy in heaven over one sinner that repenteth, we are assured from the word of God. The same event will excite joy on earth in the heart of every real Christian.—To see the banners of the cross unfurled, and the Saviour brandishing the sword of the spirit,—to behold the subjects of Satan throwing down their weapons, and cordially submitting to the Prince of peace, must animate the friends of Zion, and fill them with holy ardor. And to see or hear of such a work may be a means in the hands of the Spirit, of alarm and conviction to the enemies of the cross. With a desire to encourage and rejoice the hearts of Christians, and to acknowledge the boundless and sovereign mercy of God, I send you the following brief account of the recent work of divine grace among my people.

In the spring and summer of 1803, God was pleased to visit this place with a special work of his Spirit on the hearts of sinners, and an addition of sixty-three was made to the church. An account of that awakening was published in the 7th vol. of the Connecticut Evangelical Magazine. After that work ceased, stupidity again prevailed, and even professors of religion became more cold, and less engaged for the salvation of sinners. Conference meetings were forsaken by many, and one statedly attended on Tuesday evening was suspended. Balls were again revived, and Satan seemed to exult in his success. Two conferences a week, viz. on Sabbath and Thursday evenings were maintained, though many times but thinly attended. Sensible of the mournful state of our Zion, a proposition was made to the church to meet on the last Tuesday evening in every month for the express purpose of prayer for divine influences, and a revival of the Lord's work. To this they agreed, and have constantly met at the appointed seasons for more than three years.

Early last spring there appeared more engagedness in professors of religion, and our conference meetings became more crowded. These appearances increased, but no special instances of awakening and conviction appeared until some time in May and the beginning of June. It then appeared that a special work of God had begun, and the languishing graces of Christians were greatly revived. Our meetings for religious worship, both on the sabbath and at

other times became much more crowded and solemn, and religious conferences were multiplied. An awful solemnity appeared throughout the society, especially on the minds of the youth; and many, who, before, were vain and thoughtless, and some even vicious, were brought to inquire with anxious solicitude, what they should do to be saved. The work continued to increase, and on the evening of the Lord's-day the 26th of June, I experienced a scene, which I never before witnessed. Tho' the evening was dark, yet the number which assembled was so great, that we might say as was said concerning an assembly at Capernaum, who came together to hear Christ, "that there was no room to receive them, no, not so much as about the door." It evidently appeared that God, in very deed, was among us. Such solemnity and distress of mind as then appeared, nothing short of the Spirit of God could produce. Sobs and sighs were heard from every quarter of the house, and even at considerable distance after the assembly were dismissed. Though there was no one time when the visible appearances were greater, yet the work evidently increased during the summer. About the beginning of September, it became stationary, in which state it continued about two months. It has since, I think, been on the decline.—There are, however, still, from three to five conferences in a week, but not so crowded. This, to the Christian, excites painful reflections, that sinners should grow less concerned for their immortal souls, the nearer they approach to eternity! And that

Christians, should become cold, and indifferent is ungrateful and astonishing indeed! O the depravity, and stupidity of the human heart!

The work of grace here has been singular, in this respect, that it has been confined, almost exclusively, to the youth. Not more than two over thirty years of age, have been subjects of this work, and one of them now dates her hope from the last awakening. Much the greatest part are under twenty years of age, and some as young as twelve. We may almost say, "Out of the mouths of babes and sucklings, God hath perfected praise."—Forty-four have come forward and publicly professed their faith in Christ, thirty-eight of whom were admitted on the first sabbath in November. The day was pleasant, the assembly large, and the scene was truly solemn, joyful, and impressive. To behold such a number of youth forsaking their vain amusements and carnal pursuits, and publicly espousing the cause of Christ must afford peculiar joy to the friends of Zion, and dispose them to admire the riches of divine grace. One now stands propounded, and a number more have entertained hopes that they have been born of God, and will probably soon offer themselves for examination. Several are still under deep concern of mind, who are yet destitute of a hope in Christ.

With respect to the general complexion of the work, it may be observed, that it has been entirely free from enthusiasm.—Though the subjects have been deeply impressed, it has been the still small voice, which has

prevailed. The subjects have generally expressed a very deep sense of the entire depravity of their hearts, their opposition to God and to the doctrines of grace. When truly awakened, and made to realize their danger, they have repaired to the law, and sought salvation on the ground of works: but they have never found comfort till they have been driven from this refuge of lies, and brought to submit to the sovereignty of God in the bestowment of his grace. The distress of some has been so great under a sense of their opposition of heart to God, that they have manifested a willingness to endure the effect of fire on their bodies, could their minds be relieved. A young married man who had been religiously educated, and who maintained a fair character, gave me the following relation concerning himself: "The morning of my life, which ought to have been employed in the service of God, has been spent in carelessness and stupidity, with respect to the important concerns of my soul. Though I often assented to the most important doctrines of the bible, yet my belief was nothing more than speculative, my heart rising against them whenever I heard them preached. Such was my character when the awakening began. As it increased, the opposition of my heart increased. My situation in life alone, prevented me from openly opposing the work. My sisters were awakened, and greatly distressed for their immortal interest. I thought them foolish to spend their time in the manner they did. My wife soon became a subject of the work,

and was greatly distressed. This greatly increased my opposition, and I imagined myself involved in wretchedness unless those impressions could be worn off. I used every indirect method to prevent her attendance on religious meetings. Such was the depravity of my heart that she, who, when thoughtless, was the object of my delight, was now, when attending to the one thing needful, *undesirable*. Thus I went on till it pleased God in his free, rich, and sovereign grace, to show me my heart, and pluck me, as I humbly hope, from the jaws of destruction. My distress, in view of my own heart, was greater than I *can describe*. What I had despised in others, I now earnestly desired, but was unwilling to receive it as a free gift through Jesus Christ. In this situation I remained but a few days, before I trust the opposition of my heart was slain, and I was made to rejoice in God. The whole of this work I readily ascribe to the Almighty power and electing love of God through Jesus Christ."

A young lady, in giving an account of the exercises of her mind, makes the following statement. After observing that her mind had been impressed in a greater or less degree for about five years, but was depending on her morality for salvation, she observes, "In this situation I should have continued and been lost for ever, had not a sovereign God in mercy interposed, and arrested my attention in a more particular manner.—The fore part of last May, my mind was unusually impressed with a sense of the great sinfulness of my heart. For several

weeks I concealed my feelings, till my distress increased so as to become almost insupportable. Returning one evening from a religious meeting, in *anguish of mind*, which I cannot describe, I retired to rest. Sleep fled from my eyes, and I viewed myself suspended over the gulf of eternal misery, into which I expected soon to plunge. My sins rose like mountains before me, and, I believe, were set in order before my face. In this deplorable situation, I continued but a short time.—I instantly found myself blessing and praising God for all his goodness. I now thought I felt reconciled to all his dealings. I wished to be entirely in God's hands and at his disposal. I seemed to view the blessed that surround the throne of God, and the Saviour tendering to me the offers of salvation. O how lovely did he then appear! He was indeed the *chiefest among ten thousand* and altogether lovely. I could see the glory of God in every thing around me. I was astonished that I had never had these feelings before, and earnestly desired that all might feel the same.—I tried to recall my former distress, fearing I had lost my convictions and was given up of God. I supposed myself still in the gall of bitterness and the bonds of iniquity. But I could not refrain from praising God, and felt that it was of little consequence what became of me if he could be glorified. This frame of mind continued about a week before I indulged a hope that I was born of God. I think I feel a sense of my own unworthiness, and if there be any alteration in me, I can say with

the apostle, that it is not by works of righteousness which I have done, but according to his own purpose and grace given in Christ Jesus before the world began. It is all of God, and to him be all the glory."

Similar to the feelings expressed above have been those of others. They have uniformly received, with joy, the doctrines of grace at which the natural heart is so prone to cavil. May the Lord carry on his glorious work, and increase the number of his faithful followers!

What occasion have the friends of Zion to rejoice in the Lord, and to be encouraged! While the enemies of truth are coming in like a flood, the Lord is lifting up a standard. He is causing Zion to travail and to bring forth her children. And while he is shaking terribly the earth, he is gathering in his elect; and we may anticipate, with joy, the glorious day, when he shall build up his spiritual Jerusalem, and make it a praise in the earth!

I am yours, &c.

DAVID SMITH.

Durham, Jan. 18, 1809.



TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

HAVING often heard Christians express great satisfaction, in perusing the biographical memoirs, which from time to time have appeared in your Magazine, I send you the following short sketch, together with a few extracts from the writings, of one

eminent in the Christian life.— If you judge them worthy of publication they are at your disposal.

W.

MRS. ANNA KNAPP, was born in Danbury of respectable parents, April 9, 1774. Owing to the opinion which at that time greatly prevailed,—“That a slight initiation into the rudiments of learning, was amply sufficient for females,” her advantages were very limited. At nine years of age she was taken from school, having obtained the education then usually given to her sex. In her 19th year she was married to Mr. Noah Knapp. From the time of her leaving school, to her marriage, and afterwards, until she was awakened, to a sense of her lost condition in 1801, she was employed in domestic pursuits. Naturally ardent in her feelings, she served the world faithfully; while that alone was her friend. But when she was brought to see that its promises were fallacious, when her eyes were opened upon herself, and she saw that there was no health in her, then she gave that heart to God, which had been devoted to the world; and was proportionably engaged in the service of her new Master.

Her convictions were deep and powerful. The holy law of God which she had so often broken, appeared to be a spiritual law; and she saw that she must inevitably perish, unless Jesus became her Saviour—She threw herself at his footstool, determined there to perish or prevail. Soon was the darkness dispelled, and the true light shone into her soul—Her evidences were bright

and satisfactory, not only to herself, but to all with whom she conversed.

To a superior understanding, she added a quick discernment. Her doctrinal knowledge was uncommon.

With her intimate friends she conversed freely upon experimental subjects. Her enjoyments were great. Those who were favored with her society, will not soon forget the glow which appeared on her countenance, while she dwelt on the perfection of God's government, and the wonders of redeeming love. That religion was her delight will appear from the following extracts, from her letters to a particular friend, and from her own papers.

In a letter to the friend above alluded to, she writes: “I think a line from you would be like cold water to a thirsty soul. I long to hear from you; I long to hear of some glorious revivings of God's grace; although you are silent I cannot refrain from speaking. Last Thursday evening, it seemed as if my soul was in sight of that “city which hath foundations, whose maker and builder is God,” I thought I could part with every thing for Christ, for a glorious Christ. But how transient was the scene! Oh, that these sublime objects might dwell continually on my mind, causing me to hunger and thirst more and more after righteousness and holiness!”

In another letter to the same friend, who had been visited with sickness she says, “As it grieved me much to hear of your ill health, so it gladdened my heart, to hear that you were better. I feared, lest you should

have sorrow upon sorrow.—Our heavenly Father knows what is best for us, and chastiseth us for our good. Let us not be disobedient to his heavenly correction, but may all the dealings of his Providence towards us, excite us to examine ourselves and see wherein we have sinned, and learn to keep near the Shepherd and Bishop of our souls.” Speaking of her separation from her Christian friends, she says, “I cannot believe it is for nought, that you are called to separate from your Christian brethren. Perhaps you are sent down into Egypt to save much people alive—Is there not a famine in the land? A famine of hearing the words of the Lord? When they begin to be in want, and see their need, they may go to you; how happy will you feel, in dealing out of your store, to the wants of your perishing brethren! I know you cannot give the bread of life, but you may be an instrument in the hand of God, of shewing them the way to your Father’s house, where there is bread enough and to spare. I greatly rejoice that there is the least appearance of good among you—And I pray the Lord, to open the eyes of those careless mortals, who seem to be going on headlong to destruction, to see the worth of their immortal souls. I rejoice to see you so steadfast in the religion of the blessed Jesus, and may you be enabled to overcome all your enemies with the sword of the Spirit, which is the word of God. May the Lord enable us to press on in that straight and narrow path toward the mark, for the prize of the high-calling of God in Christ

Jesus—An immortal crown is promised to those who endure to the end; and he is faithful, who has promised.”

To the same friend speaking of her ill health, being then in a declining state, she writes: “What will be the event we cannot tell—But this I know, no injustice will be done to me—Whether it be for life or death, I hope to be resigned to Him who does all things well. Altho’ weak in body, I think I feel strong in spirit—I have such a trust and confidence in the precious promises of God, as carries me almost beyond doubt or fear. And wherefore should we doubt? Is there not a sufficiency in Jesus for all our wants? Are we sinners? He came to save such, even the chief—Are we poor? He hath durable riches—Are we naked and destitute? He hath the robe of his own righteousness, to cover all our vileness and deformity. In short, he has a fulness, whereunto we may continually resort and be replenished.”

After a season of refreshing, she writes to her friend:

“I will now attempt to give you some account of the enjoyment I had last sabbath—No sooner had I awoke in the morning, than my meditations were called to the garden of Gethsemane—There I had a heart-melting view of my glorious Redeemer, agonizing with his God, until his sacred body was bedewed with a bloody sweat—It appeared as if he beheld his Father, whetting his glittering sword, taking hold on vengeance, and just ready to pierce the heart of his beloved Son. His language was not like Isaac’s;

My Father where is the lamb for a burnt offering? No; our blessed Isaac well knew that he must be the victim."—She here mentions the sufferings of Christ and her own stupidity in a manner truly affecting, but too long for insertion—After which she concludes her letter with the following—"O sister, after such a view as this, I went to the banquetting house, and I think I have reason to believe his banner over me was love—It was a delightful season, and I think I could say with sincerity,

"'Tis a rich banquet we have had,
"What will it be above?"

Were I to follow my inclination in making these selections, I should exceed the limits allowed to biographical sketches; all she has left on these subjects is worthy of publication—At times she was peculiarly carried above the world, and appeared to enjoy too much for mortal minds—As a specimen of which, I relate the following from her private papers—She appears to have kept no regular diary, but as occasion offered, put down her thoughts on separate papers, without dates, and often without any circumstance, to determine the time when they were written.

After hearing a sermon from Luke xvi. 8, she thus expressed her feelings—"Oh! my soul, what hast thou been hearing to day? Thou hast had thine own barrenness described; and how small dost thou look? What little progress have I made since I knew a Saviour's love? How have I been out done by the men of the world? How much wiser they than I who profess to be a child of light?"

Having attended on a Thursday evening prayer meeting, she thus writes—"I have returned from a prayer meeting, *I think* with love in my heart, and I am sure with hosannahs on my tongue,—to him who hath redeemed us from the earth, and will soon make us kings and priests unto God, to whom be glory for ever. What a meeting we have had! It was to me a meeting of heaven-born spirits, and I think I have returned filled with the fulness of God.—I feel as if I could contain no more. How shall I praise thee, O my Maker! How shall I praise thee, O my Redeemer! What a blessing is it to have one's soul mounted on the wings of love, and borne by the Spirit of the Almighty to the New Jerusalem, to behold the blessed Redeemer, and join with the glorious worshippers above, in singing glory, honor, dominion and praise, unto the Lamb for ever! Then we can sing,

"My soul forsakes her vain delights,
"And bids the world farewell."

Yes, yes, "Ye vain delights, I bid you all adieu,
Your fancied joys no more I will pursue—

What are they when compared with an enjoyment of my God! A phantom which is not worth a wish—give me my God and I am happy—In him there is enough to satisfy the desires of an immortal soul. Adored be the riches of his grace and mercy, through which he has caused me to hope."

Again she writes thus—"O Lord, I will sing of thy mercy and thy truth, for this day thou

hast feasted me upon the fat things of thy house. Before the day dawned, thou didst draw out my soul after thee, and make me to exclaim with thy servant of old, "How amiable are thy tabernacles, O Lord of Hosts, my soul longeth, yea, even fainteth for the courts of the Lord"—Thou hast permitted me to appear before thee in thy house of prayer, and blessed be thy name, that thou hast not disappointed me, but hast granted me according to the desire of my heart—My soul panted for thee, and thou hast satisfied me, as with marrow and fatness, by the visitations of thy grace. Thou hast caused me to mount up as on the wings of eagles. This day the Lord hath made me to taste of my first love, by discovering to me the beauty and glory of the Son of God. Glory be to God in the highest, that he condescends to give a poor, sinful worm such refreshings from his presence. Oh, what a foretaste of the happiness which will be given when this mortal shall have put on immortality—My soul already longs for the possession of it—But stay, my impatient soul; be willing to wait thy Lord's good time and pleasure."

During the latter part of that lingering sickness which closed her days, her enjoyment was great. When asked if willing to die, she would say, "O yes, I am not free from all doubt, but God will do me no injustice.—It seemed as if my children wanted me as much now as they have ever done; but I can leave them in God's hands."

A friend calling to see her a few weeks before her death, she

found her in low spirits. Her confidence in the justice and mercy of God, however, was unshaken. I have no reason to complain, says she, for I do not deserve the least of his mercies.

But that cloud was soon removed, and a ray of divine light broke in upon her soul, and effectually removed fear. Under a deep and affecting sense of her own unworthiness, a few nights before her dissolution, she attempted to lift her heart to God. Through extreme debility she fell asleep, but soon awoke, singing the high praises of God her Redeemer, in these words—

"Awake, awake, my tuneful powers,

"With this delightful song,

"I'll entertain the darkest hours,

"Nor think the season long."

"And truly," said she, "I was awake; it seemed as if my prayer had not reached half way to heaven, before I received an answer of peace." She lay for some time overpowered with her view of the glory of God—She soon awoke her husband, that he might partake of her joys—"Oh, says she, that you could see with me, the glory of God; it would for ever eclipse all earthly riches and glory—Oh that my friend, (one who was particularly endeared to her) was here now, to partake with me in this manifestation of God my Redeemer's love. But shall I keep all this to myself? whereby will God then be glorified? Tell it not in Gath, publish it not in the streets of Ascalon—No! But I will tell those that fear the Lord, what he has done for my soul." In consequence of

these exercises, she was unable to converse much the day following—She continued in a calm, humble, and resigned temper, until the last. Her faith being strong in the Lord, and in the power of his might, when asked if she was afraid to die, her answer was, “I cannot yield to fear, after the great things the Lord has done for me.”

Let Christians who read this short sketch, be induced to imitate her example. Let them be watchful and prayerful; keeping near the throne. May the Lord communicate to them of his grace, in the same abundant manner, as we trust, he did to our departed friend!

Her spirit has left the abodes of sin, and we trust, is now rejoicing in the presence of the Lamb. Let us prepare to follow her hence; and when we leave this world, may we go, to unite with her and the redeemed, in saying, Amen; blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, for ever and ever, *Amen*.



An Incident.

ALTHOUGH the race of vagrants and wandering beggars, is become so numerous as to require the exertion of public authority to prevent their increase, a few of this character deserve most kind treatment.

A wealthy merchant lately gave the following account:

As he was standing at his door a venerable, grey-headed old man approached him, and asked an alms. He answered him with

severity, and demanded why he lived so useless a life. The beggar answered, “that age disabled him for labor, and he had committed himself to the Providence of God, and the kindness of good people.” The rich man was at this time a disbeliever of religion. He directed the old man to depart, at the same time casting some reflections on the Providence of his God. The venerable beggar descended the steps, and kneeling at the bottom audibly offered the following prayer: “O my gracious God, I thank thee that my bread and water are sure, but I pray thee, in thy intercession above, to remember this man, he hath reflected on thy Providence: Father, forgive him, he knows not what he saith.”—Thus the present scene ended.

The words, “Father, forgive him, he knows not what he saith,” constantly rang in the ears of the rich man. He was discomforted through the following night. The next day, being called on business to a neighboring town, he overtook the old man on the road. As he confessed to me, the sight almost petrified him with guilt and fear. He dismounted, when the following conversation ensued:

“Q. Father, Why do you walk the country, as I have observed you to do? A. I am an old man and cannot labor. Q. What is your age? A. If by the grace of God I live until next Michaelmas I shall be eighty-three years of age, “few and evil have been the days of the years of my life.” Q. But why do you not stay at home. A. I have no home. Yes, I have a home, the world is my home, and God is

my provider, but eternity will soon be my home. Q. Did you never have a home? A. Yes, and it was filled with plenty. I was born across the seas, and was a small dealer, such as you call merchants in this country. After I came here, my wife and three children died, and I was myself sick. Thus the little we had was gone in paying nurses, and I was myself left unable to labor. Q. Why did you not return to your native country? A. Alas! I thought of it for a time, but I could not labor, and I bethought myself that the providence of God is every where, and I committed myself to that. Q. What is the providence of God? A. That is a great question. It is the care he takes of all his works. One part of it is the care he takes of the poor. Q. Do you trust in that providence, and doth this trust give you bread? A. I have thought I did, and have never yet wanted bread. Q. How shall I trust in God? A. You must see yourself to be a sinner, unworthy of the least of God's mercies, and that you cannot deserve any thing at his hand: You must depend on being saved thro' Jesus Christ, and every day pray to him for help and you will not be forsaken. Q. But has this given you bread and cloathing? A. O yes! better than the world can give. It is true that I sometimes have felt a little bodily want, but then I found it for the good of my soul. I am more grieved for the souls of my fellow men, than for any bodily want I suffer. Yesterday I was hungry, and called at the door of a smart man.— He was angry, and told me he

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did not believe in the providence of God, and bid me depart; but at the next house I had a plentiful meal. This, mark ye! was the house of a poor woman."

The wealthy man confessed that at this moment he was pierced with a sense of guilt. He then gave some money to the poor man, of whom he never could hear afterwards; yet the sound of these words, being impressed on his mind by the last interview, "He knows not what he saith," never left him until he was hopefully brought to Christian repentance. It is presumed the preacher, although a Lazarus in this world, is now in Abraham's bosom.—"Cast thy bread upon the waters: for after many days thou shalt find it."

"For the poor shall never cease out of the land."

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

X.

Religious Intelligence.

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EXTRACTED.

MISSIONARY SOCIETY.

OTAHEITE.

AN interesting letter has just been received by the directors from Messrs. Hassal and Crook, dated Paramatta, New South Wales, October 14, 1807, conveying information lately received by them from the Missionaries at Otaheite, to as late a date as July 10, 1807.

P

The Hawkesbury, a small sloop sent from Port Jackson to Otaheite with supplies for the missionaries, left that island in the beginning of January, 1807, and arrived at Port Jackson, February 24th, with eleven tons of pork.

We are sorry to learn that Mr. Jefferson was in so reduced a state, by a consumptive disorder, that his death was expected to take place very soon. Brothers Nott and Henry were afflicted with a disease very prevalent in the island, in which the patient has large and painful swellings in one of his limbs, which sometimes suppurate, and occasion a discharge that exceedingly weakens him.

The brethren, though laboring under the discouragement of seeing no positive fruit of their ministry, still continue to preach the word of life. The knowledge of the doctrines of the gospel (they say) is very considerably diffused among the inhabitants; and, they add, that if the Lord were pleased to pour out his Spirit on the people, they conceive that the work would spread in a very rapid manner; and they entertain some hope that this will be the case before long.

Pomarre continues to discover a thirst for knowledge; and many of the principal people, stimulated by his example, are learning to write. This is certainly a very favorable circumstance; and, it is probable, will conduce much to the further civilization of the inhabitants at large. We are sorry, however, to find that *infant murder*, and other abominations, still abound.

Mr. Shelley, who was one of

the missionaries, has entered into some mercantile concern with Messrs. M^rArthur and Bloxill, of Port Jackson, and has sent his little schooner, built at Otaheite, to the colony, with forty-four pieces of pork. She arrived on the 10th of September, 1807. Mr. Youl, another missionary, had taken his passage with Mr. Shelley, in the Elizabeth for Port Jackson, intending, after a short stay, to return to Otaheite.

By a letter from Mr. Youl, dated July 10, 1807, it appears that a fresh war had broken out between Pomarre and the people of Attahoroo; in which several of the chiefs, and some hundreds of the people, had been killed. The brethren were not apprehensive of any danger to themselves by this event; but it was likely to impede their missionary labors for some time.

We are informed that the Venus, a vessel seized and carried off by some convicts at Port Dalrymple to New Zealand, was there taken by the natives, who killed and ate all the people.—The vessel itself they drew on shore, and burnt it for the sake of the iron. This information was communicated to the Mercury, a vessel that touched at New Zealand, and was in danger of being taken by one Druse, a man who deserted from the Lady Nelson about two years ago, and who is now become a chief, tattooed from head to foot; and has a number of natives under his command.

GERMANY.

A PERSON of undoubted information and veracity, zealous in the service of Christ, writes,

in a letter dated February, 1807, as follows : " The glad tidings of the gospel are heard in the baptist church at Altona, and also in the chapel of moravian brethren ; which is quite crowded almost every Lord's-day.

" In Bremen, many worthy ministers show forth the praises of Jesus Christ and him crucified. On the Rhine, about Dusseldorp, Elberfeld, and in that neighborhood, I could easily number from ten to twenty faithful servants of the Lamb, with whom I am in sweet communion, being more or less personally known to them ; they preach in the power of the Holy Spirit ; so that you see things are not quite so bad as you seem to think. The Hanoverian dominions, the Dutchy of Mecklenburg, and the late Prussian dominions, are in some places very bare of gospel ministers.— At Frankfort there are several pious ministers, in Suabia a great number, and a still larger body in Switzerland. In Friesland, particularly at Embden, Aurich, and other places there are a great number of faithful laborers in the vineyard of the Lord. In Westphalia also, and indeed over all Germany, there is scattered a blessed seed of God."— This letter contains much intelligence, which we have not room to insert ; but Christians may depend upon the above ; and it should quicken their prayers, hopes, and endeavors.

LONDON.

THE Christian societies in the connection of the late Rev. J. Wesley, have set an example worthy the imitation of other Christians throughout the king-

dom, by making *voluntary* collections in their respective congregations, for the benefit of that important institution, *The British and Foreign Bible Society*, of which Dr. Clarke has recently paid 700*l.* to the treasurer on account, and a considerable addition is expected to follow.

We are happy to learn that, in addition to the Welsh, Gaelic, French, Spanish, and German, in which languages a supply of the scriptures is kept by the British and Foreign Bible Society, at their depository, No. 169, Fleet-Street, London, they are proceeding to print the New Testament in the Italian and Portuguese languages ; and that they are prosecuting the necessary inquiries, with a view to printing Arabic and modern Greek versions.

MISSIONARY SOCIETY.

DEMERARA.

By a letter from Mr. Wray, to the secretary, dated May 19th, 1808, it appears that his labors are attended with success. He says, " I have never once repented coming to this place. I trust that the work of the Lord will prosper. I have the greatest encouragement to persevere.— Seldom a day comes but three or four (slaves) visit me, to learn what they must do to be saved. Others ask me important questions concerning the doctrines of the gospel ; and many are blessing God that ever he bro't me here. " Before," say they, " we were poor ignorant creatures, knew not good from bad ; no one to teach us ; but now we are taught the way to happiness," &c. Some who were intoxicated two or three times a

week are become sober, and constantly attend the means of grace. Those whom the whip could not subdue for years, the gospel has subdued in three months! Astonishing change! almost too great to be believed by any who are not eye-witnesses; yet, thanks be to God, it is true; and he shall have all the glory! Help me to praise him for what he has done."

OTAHEITE.

LETTERS from the missionaries at Otaheite, dated October 26, 1807, and January 30, 1808, have just been received by the directors; from which it appears that peace has been restored in the island sooner than was expected, partly in consequence of the illness of Pomarre; from which, however, he recovered. The brethren Youl and Elder had left Otaheite for Port Jackson; from which place they intend to return to the missionary work, when they shall have accomplished the object of their voyage.

Our readers will remember, that former letters mentioned the dangerous illness of the Rev. Mr. Jefferson, who has been a steady and faithful missionary ever since the brethren settled at Otaheite. We are now informed, that he finished his course on Friday night, September 25, 1807. Death was not to him the king of terrors: he was for a long time waiting for and desiring his dismissal from the body; and though he did not experience raptures of joy, he possessed a settled peace of mind, and a firm persuasion of his interest in Christ. Some of

his last words were, "Comfortable, comfortable! sweet, sweet! glory, glory be to Him!"

By means of the Paramatta (a trading vessel from Port Jackson) a voyage was made to the Society's island; in which the brethren Nott and Hayward visited Huaheene, Racatae and Borabora. The chiefs of these islands behaved very kindly to them; and a great number of the inhabitants of the two former heard the word of God with attention.

The general state of the mission in Otaheite is nearly the same as when they last wrote; but they say, "The instruction of the youth is at present much more promising than that of the adult."

EDINBURGH MISSIONARY SOCIETY.

A LETTER has lately been received from Mr. Brunton, at Karrass. He repeats, in strong terms, what was mentioned in a former letter, that several Effendis of the first rank in that country, make no secret of their suspicions respecting the truth of their own religion, and discover a strong desire to understand the New Testament. They do what they can to read it in Arabic; but most of them, it is feared, with little success. They earnestly wish for a translation of it in Turkish; and it is much to be regretted, that there is no translation of it to be had in a language so extensively spoken. In order to convert people, they must be instructed; and here," says Mr. Brunton, "there are few ways of instructing the Mohammedans but by quietly circu-

lating among them small tracts, and copies of the scriptures.— Were this done in a wise and prudent manner, I am persuaded, from what has already taken place, that the happiest effects would soon follow.” Mr. B. concludes with saying, “Consider the nature of the Mohammedan religion, the state of the countries in which it is professed, and the prophecies respecting it in the holy scriptures, and you must be convinced that it will meet with an awful and sudden downfall: but for this the minds of Mohammedans must be gradually prepared.”

FRANCE.

FROM some recent statements, it appears that protestantism is reviving in various parts of the French dominions. By the union of Geneva, and of the German provinces on the left bank of the Rhine, a very considerable addition is made to the number of protestants subject to France.— The protestant pastors receive an allowance, in the country places, of about 100*l.* a year; and in cities, about double that sum. A seminary is proposed to be established for protestants; the expense attending which, it is intended to defray by means of voluntary contributions and annual charity sermons throughout the protestant community in France. It is likewise added, that very little doubt exists of their ability, in this way, to obtain the object of erecting and maintaining the proposed establishment.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

I HAVE lately attended an Ordination at Granville, in Licking county in this state, about 90 miles N. W. from this. And agreeably to the request of the ordaining council, I herein transmit to you an account of the solemnity, for insertion in the Connecticut Magazine.

Yours, respectfully,

SAMUEL P. ROBBINS.
Marietta, December 27, 1808.

ORDINATION.

ON Wednesday, the 14th of December last, was ordained over the congregational church and society in Granville, state of Ohio, the Rev. TIMOTHY HARRIS. The council, convened by letters missive, attended to the examination of all matters requisite on such an occasion; and being well satisfied with respect to the qualifications of the candidate and the regularity of the church, proceeded to attend to the usual solemnities. The introductory prayer was made by the Rev. Mr. Scott of Clinton. The Rev. Samuel P. Robbins of Marietta, preached the sermon, from 1 Tim. vi. 20. “*O Timothy, keep that which is committed to thy trust.*” The consecrating prayer and charge were performed by the Rev. Lyman Potter of Steubenville. The right hand of fellowship was given by the Rev. Stephen Linsly of Marietta; and the concluding prayer offered by the Rev. John Wright of Lancaster.— Vocal and instrumental music, performed in a lively, yet solemn

and impressive manner, contributed much to the joy and solemnity of the occasion. The happy union and harmony existing, afford pleasing prospects to the minister and society.

The people in Granville came from the town of Granville (and its vicinity) in New-England, about three years since. For the important purpose of enjoying gospel privileges as far as their circumstances would admit, a regular church was formed among them previous to their removal. As soon as they arrived at the place of their destination which was then a wilderness, they began social worship. The summer past, a general se-

riousness has prevailed among them. During this space of time, thirty-two have been added to the church: all giving "a reason of the hope that is in them, with meekness." Mr. Harris has been with them seven months; and has been apparently a great help to them in gospel doctrines and pious counsels.—After making these remarks, it is hardly necessary to mention their regularity and Christian behavior on the above occasion. The council were all witnesses what comfort they took in the pleasing prospect that this land would ere long become a fruitful field, which the Lord God will delight to bless.

POETRY.

The Prayer of a Youth.

KING of universal sway,
Fountain of celestial day,
Lord of nature's boundless frame,
Quick'ning Spirit, pow'r supreme,
God of mercy, bow thine ear,
God of love, propitious hear.
Aid me, for I cannot speak,
Ere my swelling heart shall break;
Teach these youthful lips to pray,
Guide, for darkness clouds my way.
Drest in smiles, great God, descend,
And a pow'rless youth befriend.
Blind to truth, perverse my will,
Lost to virtue, prone to ill;
Poor and wretched, helpless, base,
Vilest of a fallen race;
On my soul thy Spirit pour,
Purity and peace restore.
Here thy utmost mercy shew,
And my heart create anew.

All thy goodness now display,
All thy grace, O God, I pray ;
Break the rock, and melt the stone,
Make an alien heart thy own ;
These impure desires refine,
These affections mould like thine.
Quench these raging, restless fires,
Change my lawless, base desires.
All my guilty thoughts suppress,
Or the legion dispossess.
From the terrors of thy wrath ;
From the pangs of sin and death ;
From corruption's devious maze ;
From the world's infectious ways ;
From the snares false pleasures spread ;
Guilty honor's gory bed ;
From the envious mastiff eye ;
From lust's endless craving cry ;
From the deadly throes of rage ;
From the war the passions wage ;
And the bondage of the slave,
Save, O God of mercy, save !
Rather than all joys of sense,
Grant me those thy smiles dispense.
Rather on love's mighty theme,
Fix my spirit, pow'r supreme.
On thy wond'rous counsels, Lord,—
On thy rich exhaustless word ;
On thy providential skill ;
On thy nature, kingdom, will.
Open thou my heart to scan,
Thy redemption's matchless plan,
Guide me to thy bright abode,
Thro' thy works, incarnate God.
Now while at thy feet I mourn,
Sins by thee, meek Saviour, borne,
Lead me to thy natal scene,
Thou my sins say why thus mean ;
To the garden night-scene lead,
There their guilt in blood to read ;
To the cross where Jesus hung,
Give each bleeding pore a tongue ;
To the dark sepulchral gloom,
Painting, O my soul, thy doom ;
To the dead-discharging earth,
Giving life immortal birth.

From these mighty proofs of love,
Raise my soul to realms above ;

To the interceding Word,
 Pleading pardon of its God.
 Thus a willing captive bring,
 To the feet of Zion's King,
 This defiled spirit clean,
 Humbled, wash'd and freed from sin.
 Kindle into sacred fire,
 To be thine each pure desire ;
 Let his blood my heart o'erflow,
 Seal its pardon, save from woe ;
 Strength of gratitude impart,
 An oblation of my heart,
 Now to make, and hence to be,
 Thine, my Saviour, one with thee.
 Bid my soul in concert move,
 Hence with saints, and sing thy love.

Peace divine, O Spirit blest,
 Hence possess this glowing breast ;
 Faith, love, hope and joy control,
 Ev'ry passion of the soul,
 Till it reach thy blest abode,
 Precious Saviour, blessed God.
 Of thy glory there to boast,
 Father, Son, and Holy Ghost,
 Thine all praise has ever been,
 Shall be ever more, Amen.



Donations to the Missionary Society of Connecticut.

1809.

Feb. 1.	Rev. Seth Williston contributed in new settlements,.....	\$ 23 54 1-2
11.	C. B. paid by Rev. Moses Stuart,.....	10 00
23.	A Lady in Cornwall,.....	1 00

\$ 34 54 1-2